MISCELLANEOUS

DISSERTATIONS

ON

MARRIAGE, CELIBACY,

COVETOUSNESS, VIRTUE,

THE

MODERN SYSTEM

OF

EDUCATION, &c.

By JOHN DOVE.

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T O M D O M:

B A L O N I D O A E

D E D U C T I O N E S

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C O M E L O D U N E S S I A M A E

P R A E S I D E

S U O R U M I N S C R I P T I O N I S

I N

M U S E O

TO THE

MATRONS

OF

GREAT-BRITAIN.

LADIES,

TO YOU, above all others, the dedication of theſe ſheets belongs; for, as you are the propereſt judges of the propriety of what they contain, ſo it is from you I expect protection: the old niggard, the celibate debauchee, the young bloods of the age, are no more judges in this caſe, than blind men are of colours. You know what maternal affection and tenderneſs are; nor can I doubt but many of you have wiſh'd, a miſcarrying womb had prevented the calamities mentioned in the following pages.

I will not offend your delicacy, with the abominable obſcenities of the Egyptians, Babylonians, Grecians, Romans, &c. I had

 rather

rather congratulate you, on the virtuous offſpring you have borne to your own comfort, and the emolument of the community. As conjugal virtue is the only way in which ſuch an offspring can be expected, or even hoped, there can be no doubt, but you have inculcated the leſſon, and aimed at fixing it on their minds. There is ſomething in virtue, notwithſtanding all its pretended uncertainty, that commands reſpect, even from thoſe who have it not. How then ſhould every parent wiſh, and ſtrive, for a virtuous poſterity? The Iron Age would then expire, and a Golden one ſucceed. But let us not indulge the dream of aGolden Age without droſs, but of one, that ſhould not be all droſs; that ſuch an one might ſucceed the preſent, is not an extravagant wiſh. And ſurely, if the riſing generation had proper care taken of them, and virtue rendered as it were habitual, and a proper education afterwards added, what might we not expect in ſociety! for I carry the idea no farther. We might then expect to ſee our eccleſiaſtics propagating truth; our magiſtrates, men fearing God, and hating covetouſneſs; our merchants, like thoſe of Tyre; our common people peaceable; and our young ladies,

dies, inſtead of gadding abroad, chattering at the tea-table, minding trifles and baubles, we might hope to ſee them the glory of their huſbands, and of the lower creation: we might then extend our expectations, and indulge the pleaſing thought of having them privy-councellors, members of parliament, magiſtrates, directors of our trading companies, &c. &c. Why, not I pray, ſince we have higher offices than thoſe filled by women? We have reigning now two Empreſſes; and have we not had many queens reflecting glory on royal dignity? We have, in days of yore, ſeen thoſe offices filled by ladies, ſome in breeches, and ſome in petty-coats; ſometimes by old jades, who had loſt all their appetites, but their love of power and money; therefore, a change for young ones, of more ſpirit and leſs craft, might prove an advantage to the public.

In the original ſtate of things, there does not appear to have been any ſuperiority in the man, more than in the woman; and more than half that dominion, exerciſed over the latter ſince, is aſſumed: nor had the laws, ſanctifying ſuch dominion, ever exiſted, had not men been the law-givers; nor had the execution of thoſe laws been ſo

partial,

partial, but for the ſame reaſon. In order to maintain the male dominion, our females muſt be kept in ignorance, or, which is worſe, ruined by a ſham education; which unfits them for the diſcharge of the relative offices of live, thruſts thouſands of them on inevitable deſtruction, and renders them the very plagues of ſociety: which had been prevented, had gentlemen taken but half the pains to inſtruct their daughters, that they take to inſtruct their pointers. Here-by, they had been ſecured from the claws of thoſe remora's to all order and good manners, trading juſtices, bawds, pimps, and villains; and many of them ornaments to ſociety. But where is the man that dare ſpeak out what he ſees before his eyes, without danger of embarraſſment and ruin? Yet, when truth is gagg'd, or it becomes dangerous to ſpeak it out, the ſtate is near deſtruction, and there is an end of all good policy. Ten thouſands are able to expoſe ſuch ſcenes acted openly, as would thrill the blood, and wound the heart, of every humanized man. But aw'd from Wapping to Reddriff, from Reddriff to Weſtminſter, by a curſed banditti of mercenary vultures, who are a diſgrace to the form their maker gave them;

them; who treat their fellow-creatures as ſpiders do flies, ſpin webs to entangle them, and then eat them up; thus ſupported, it is dangerous to oppoſe them.

We have of late heard much of liberty and licentiouſneſs. I have ever thought I had liberty to live, act, and ſpeak according to the laws of my country, and that tranſgreſſing thoſe limits was licentiouſneſs; but a ſtrange fatality has befallen us, we muſt now invert our ideas of thoſe words, to come at their modern ſenſe; our dictionaries are all wrong. To talk of licentious laws would be deemed an impropriety; but what if we have no licentious laws, have we never ſeen a licentious execution of them?

That men uſurp dominion, to make miſerable ſlaves of all they can get under their power; and that few men graſp at power, but for that end; are facts confirmed by experience. But how the diſtreſs or unhappineſs of one man, or a number of men, ſhould be the foundation of pleaſure to a rational man, is perfectly inconceivable: for every man that has but a ſpark of generoſity, or humanity, in his ſoul, has nearly the ſame pleaſure in his neighbour's happineſs, as in his own: he that never felt this pleaſure, is in a predicament far below the brutes, to

ſay no worſe. Darkneſs is pleaſure, compared with the ſight of a man, plotting and conſpiring againſt the peace, liberty, or proſperity of his fellow-creature, to carry a point for himſelf, or to gratify his wantonneſs, pride, revenge, &c. 'Tis not ſuppoſable, that our Maker ever deſigned the gifts of his providence, or the talents he has beſtowed, ſhould be imployed to the damage of ſociety; yet we ſee ſo it is: but, becauſe thoſe tyrants imagine their wiſdom increaſes with their plunder, (their power indeed does) I therefore ſhall leave them to draw concluſions; but would beg of them, not to mimick a modeſty they never had, and put it off too: if they do, we will tell our dear mamma's to make their daughters and female pupils acquainted with theſe things, and more; that they may in future teach their huſbands more ſenſe, and better manners.

I am, LADIES,

Your Moſt Obedient,

And Humble Servant,

JOHN DOVE.

Miſcellaneous Diſſertations.

SIR,

IT is owing to your requeſt that I put my hand to this work, and to the approbation of my friends that I publiſh it: therefore, if it comes forth deficient, I think myſelf not blameable. The delicacy of the theme, the maſquerade manners of the age, the cenſure that befals a man for ſpeaking truth, and exploring the manners of the age, and ſhewing the low cunning, and complicated baſeneſs of mankind, deterred me ſome years ago, and made me refuſe to publiſh any thing of this ſort, though ſolicited by men, whoſe virtue and modeſty could not be doubted. And now, the inflexible reſolution to maintain an unblameable decency of language throughout the whole, has indeed obliged me to paſs over ſome of the fouleſt crimes in ſociety, with leſs cenſure than they deſerve; and

I wiſh I could leave what ſhall not ſtain my paper in eternal oblivion. But leaving that to the night-birds, I ſubmit the following tract to the publick, with the ſtrongeſt confidence, that as it contains nothing contrary to the ſcriptures, to virtue, morality and good policy, it ought, it muſt eſcape the damnatory ſentence of all but the members of that black ſociety deſcribed Rom. ch. i.

I would have the reader to underſtand I am not going to preach about the duties of the married ſtate, for I am not in the humor to raiſe or to lecture a tempeſt; nor ſhall I attempt to awaken the libertine who pleads the rights of his natural religion in juſtification, of whatever he has a mind to do. We leave him therefore faſt aſleep in his fools-paradiſe, pleaſing himſelf with his airy dreams about a religion of his own manufactoring, and to the precious fruits of the debaucheries it has been productive of, while we cleave to the revelation of God; by which and by experience we find,

The boundleſs, benevolence of the Maker of heaven and earth, the beneficent and inexhauſtible fountain of all being and goodneſs, hath furniſhed the world with ample ſtore of proviſions, more than ſufficient for man and beaſt; he hath too provided for our accommodation, without any other reſtraints, than to maintain order and prevent ſurfeiting. He hath eſtabliſhed a perpetual ſource, whence flow the profu-

ſions

ſions of his providence, as from an infinite treaſury: for the æthereal influxes [a] by which all nature is repleniſhed, muſt remain till his omnipotence puts an end to her operations. [b] The certainty of this is founded upon his immutability; he hath promiſed ſummer and winter, ſeed-time and harveſt ſhall continue to produce and yield corn, wine, oil, flax, herbage, &c. as at the beginning. His name is El Shaddai, God all-ſufficient; the earth is full of his riches, that the confidence of man might not be ſtaggered by the increaſe of, or fear of wanting ſupport for, his family, however large it might be. Nature in all her gaiety and full glory, was the firſt object that ſurprized his ſenſes; her exuberance was created for him. [c]

[a] Deut. xxxiii. 13 — 16. [b] Gen.

[c] All thoſe productions of nature cannot ſatisfy the deſires of one covetous man; for he would if he could have more than ever God made. If it be enquired who the covetous man is? it is he who, not content with what he hath, is anxiouſly graſping after more, not to uſe it himſelf, or for the good of his fellow-creatures; but to increaſe the bulk of his capital, that he may be a devil of importance. It is not doubted, but the family of the thrifts and the prudents will think themſelves included here: they are not miſtaken in that; but they are, in attempting to hide their covetouſneſs under thoſe ſham names. The œconomiſt, who, not becauſe he loves any body, or that any one loves him, will accumulate a large fortune to ſee how rich he will dye, in the interim will ſacrifice his family, by parting with no money to marry his daughters, in hopes ſomebody will ſteal them; for they are an expence upon him, which their knitting, ſewing, &c. does not defray. To keep himſelf in countenance, when he thinks it will anſwer his purpoſe and promote his intereſt, he will give ſmall ſums in charity: nor forget to add his poors-rate to that account. This man hopes to avoid the imputation of being covetous.

To compleat his ſocial happineſs, a woman was formed to be his help-meet, the way appointed for obedience to the original command, to increaſe and multiply by the inſtitution of marriage: and had that inſtitution and its rites been adhered to, half the curſes men now groan under had been avoided. What tongue can tell, what heart can conceive the plagues, horrors, miſchief, havock, bloodſhed, &c. that have befallen the world by mens nonconformity to, and tranſgreſſion of, the matrimonial limits? the catalogue of them could not be contained in ten thouſand folio's; beſides, their rankneſs forbids the recapitulation. He that will take a ſurvey of the natural and moral evil marriage was intended to prevent, will at once be convinced of the wiſdom and goodneſs of the inſtitution. This was the ſtate appointed for man to be happy in. The pſalmiſt's method of reaſoning is worthy our imitation here, as infinitely ſuperior to all the arguments of the ſchools, when he aſks, He that formed the eye ſhall not he ſee? He that formed the ear ſhall not he hear? He that teacheth man knowledge ſhall not he know?[d] Can the ſecret and moſt powerful ſprings and motives by which men are to be beſt governed and made happy be hid from his Maker? No: muſt not he who formed the hearts of his rational creatures, know beſt what laws and inſti-

[d] Pſal. xliv. 9.

inſtitutions are fitteſt to effect their happineſs? ſurely he muſt. This omniſcient Father of all inſtituted and commanded marriage, as the moſt eligible expedient to make men happy, and promiſed his bleſſing upon it.[c] Underſtand therefore, ye brutiſh among the people, ye fools when will you be wiſe, and ceaſe your oppoſition to this ordinance of God? The common end of the inſtitution was the propagation of mankind, to prevent natural and moral uncleanneſs, and to promote the mutual happineſs of the ſexes. The unextinguiſhable appetite of the ſexes to each other, if it be not the impreſs of the finger of God, is an inſtinct of his appointment for the continuance of the ſpecies, which but for that would ſoon fail. The mere gratification of that appetite, or an infinitely worſe than that, of covetouſneſs, cannot therefore be the end, nor ought to be the motive to any perſon to enter into that ſtate; and where it is ſo, it is preſumed they may be ſoon convinced they have acted wrong, and prophaned the inſtitution: while thoſe only who enter with mutual affections, united with faithful deſigns to raiſe a family, and promote their happineſs and that of each other, void of ſelfiſhneſs and merely ſenſual views, mixing their fortunes, ſharing each other's happineſs, eaſing each other's burdens, ſurrendering themſelves to each other

[c] Gen. ii. 18. Deut. vii. 13. Pſal. cxxviii. 3.

other till of twain they become one flesh, and as it were one soul, providing for and educating their children in the worship of God according to his ordinances, are married. This is marriage, and all short of this is only trading for lucre, or depriving the whoremonger of his brokerage: to say no worse, these live as much exposed as before the fatal bargain was made, or the rape committed on both sides, while the former find themselves in a much safer state than single life affords; for they are under the protection of God, and have his blessing; they are in his way, and have his promise; and though their families increase as a flock, yet they surely shall be fed. The increase of a family was never thought a burden, till men turned to heathenism; and, when they return from that and get rid of their covetousness, families will be esteemed as great blessings as they were wont to be heretofore, when they were received as pledges of God's kindness.

Matrimony is accounted honourable in scripture, and was always held in esteem by all civilized nations. It is the appointed means of the God of heaven, for multiplying a world of rationals for purposes beyond our ken. Had it been told to all the orders of angels (if orders there be) that two creatures should have the power of raising up millions of other immortals, it must have been incredible to them; for

though it appears, and is natural to us, to them who have not the power of generating it muſt have appeared unnatural and miraculous: for it is creation in miniature, or rather analogous to it, a ſubſtitute to it. This is the privilege the married man is honourably endowed with; and ſurely it is in the nature of the thing much more honourable, than to be employed by the greateſt prince upon earth. Honours are eſtimated by their origin and antiquity, &c. Matrimony was inſtituted by our merciful Father immediately after man's creation, and left with him as an honeſt, wholſome, holy, and needful remedy againſt the many evils that muſt have followed upon a promiſcuous mixture of the ſexes, with the promiſe of his eternal bleſſing upon a conformity to it.[f] And God bleſſed them and ſaid, increaſe and multiply, &c. This is God's firſt and unrepealed ordinance, the firſt order of religion, and of moſt holineſs, and muſt be obligatory upon every man who has the humility to prefer the wiſdom of his Maker to his own. This is confirmed by the patriarchs, prophets, and apoſtles, by Luther, Pomerane, Lambert, Oſwaldus, Miconius, Melancthon, Turner, Jupe, &c. beyond the poſſibility of a reply. But beſides, it has a transforming power upon the tempers and manners of a man and woman. It is the only expedient to humanize a brutiſh man.

It

[f] Gen. i. 28. viii. 9.

It is the criterion to diſtinguiſh between a man and a beaſt, the former being to multiply by a law, the latter without. Moreover the father has the ſtrongeſt ties, the faireſt opportunity fitly to exerciſe all his paſſions in their proper ſphere; love, joy, compaſſion, grief, ſorrow, &c. alternately teaching him what it is to be a man, to poſſeſs and feel all the enjoyments of a rational creature. Before, he had little or no uſe for thoſe paſſions, he had no objects for them beyond himſelf, they were near annihilation, and he only knew what it was to be a Narciſſus, or to enjoy the happineſs of a quadruped. But now he is a father, his mind is extended, his heart is ſtollen from him, he now knows how to ſympathize with a friend, to compaſſionate even his enemy, and to beſtir himſelf to aid and aſſiſt his fellow-creature; he has paſſed the ford himſelf, he knows the heart of a father, the energy of paternal love, the yerning of the bowels, the tender wiſh, the throbbing breaſt, the fluttering pulſe, the parting wrench, the paternal diſtreſs at filial obſtinacy, &c. in him alſo is to be ſeen the joyous countenance, the cheerful face, the gladened heart, the raptured breaſt, the open ſoul, the ready mind, the generous hand to give or beſtow where he ſees need. Forgiveneſs is familiar to him, having been uſed to exerciſe it towards his little infant family. The many and various

incidents

incidents befalling his little offspring, the ſundry mercies and deliverances received, have excited his gratitude to, and brought him to his knees before, God, and urged thankſgiving and praiſes, or he muſt be a very prophane man.

God has appointed order in ſociety; marriage is the only medium by which it can be maintained. We are formed with ſocial appetites and paſſions, and by the ſacred authority of God himſelf they are ſanctified; and to prompt us to a grateful obedience, he has connected them to our natures as cloſely as breath to our lives.

Man and wife are the firſt link in ſociety, to which all the reſt are joined, and upon which they all hang: all other relations depend upon this; therefore he who weakens or breaks this link, deſtroys the very foundation of ſociety, and does all he can to introduce anarchy and confuſion.

The multitudes flowing from this relation, till they refuſe to enter into it themſelves, are bleſſings to and denizens of the world; while the unhappy baſtard, without any fault in him, is a ſtranger thrown upon our coaſt by an invader, a robber, a pirate. To thoſe invaders, it is greatly owing that our ſtreets are filled with ſo many thouſand unhappy objects, upon whom miſery is entailed, and whoſe lot is deſtruction.

The fruits of the womb and of the breaſts, are gifts from heaven, and bleſſings on earth,

the peopling of which was perhaps the principal errand we were ſent here to execute. Pray examine what do we live for? to worſhip God, to promote the happineſs of each other, and to raiſe up a poſterity to do the ſame. Where is the man that will deny this? and yet, where is the man that ſimply intends it? The meaneſt underſtanding knows the Almighty could have created mankind all at once, or at full ſtature able to take care of themſelves; or he could have furniſhed every ſupply our nature wants without our care; nor can there be any doubt, but if it had been beſt for us he would have done it, and not made it our care. But ſince he has not, we are not at liberty to chooſe or refuſe as we pleaſe, but are chearfully to conform to the ordinance of his providence, and to the end of our creation. The peopling of the nations, and raiſing the millions of immortal creatures that are to exiſt to eternity, is it a ſmall matter? No verily it is not, and when the meaſure of time is expired, the ſun extinguiſhed, and the earth folded up as a garment, it will be found it is not.

When Jeſhurun waxed fat, he kicked; fulneſs of bread, and abundance of idleneſs, have always been the cauſe of revolt from the ordinances of God, of rebellion and idolatry. Pharaoh could ſay that idleneſs, or want of employment, made the people of Iſrael aſk to go and worſhip the Lord;

and

and when they were in the wilderneſs and full fed they fell into miſchief. And it is true to this day, that thoſe who have moſt leiſure, are always doing the moſt miſchief. This, it is preſumed, may account for the reaſon why ſo great a part of our time was appointed to provide the neceſſary accommodations for ourſelves and our children, and may ſerve to reconcile us to our labour and toil. And what more pleaſing, what more delightful employments could the infinite wiſdom of God appoint to man, than to be his agent in raiſing up a race of immortals? What could ſweeten his labours more than the pleaſure of inſtructing and maintaining his own offspring? The man that feels not the force of this has caſt off his humanity. Had children been able to ſhift for themſelves as ſome creatures, or to make an early proviſion for themſelves as others, or had there been too great plenty without labour, every man muſt ſee what would have been the caſe between parents and children, princes and people, maſters and ſervants, &c. and that anarchy muſt have followed.

If we ranſack all nature, ſurvey the earth and the ſea, the hills and the plains, the waſtes and the wilderneſs, the mines, quarries, &c. they all proclaim labour and ſociety to be the privilege of man. The ravenous animals drive us into ſociety, the tame ones prompt us; our appetites and paſſions are in

arms againſt ſolitude and recluſeneſs; ſelf-preſervation, reaſon, gratitude to God, his command for our good, all declare immutably for ſociety. Society cannot ſubſiſt or be maintained without marriage, for without that all would run into confuſion. The bleſſings of the heavens from above and of the earth from beneath, bleſſings of the womb and of the breaſts, the fulneſs of the earth and the abundance of the ſeas are its endowments. The man that indulges a ſneer at this, reproaches his father for begetting a fool, and his mother for nurſing a brute.

Before I proceed, if I did not hate the heatheniſhneſs of the idea, I would invoke my ſtars to protect me from the contempt of the ſons of violence, who think they ſtand in no need of a ſaviour. But as I court not their compliments, I appeal from them to men in their ſenſes: and under their protection we will enquire a little farther into the origin and deſign of marriage, the ordination of which, I ſcruple not to affirm, according to the plan of revelation, *i. e.* that is, of ſound reaſon and truth, and by the appointment of God, was ſubſtituted the intermediate cauſe or mean, and made a link in the chain of redemption and reſtoration of mankind; a cauſa ſine qua non, a cauſe without which Jehovah had never been incarnate: and is ſtill a mean, not only of peopling the world, but of peopling

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it for purpoſes which will out-laſt the duration of time. Marriage when celebrated according to the inſtitution of God, is deſigned to convey ſymbolically the idea of the greateſt ſpiritual bleſſing a creature can enjoy, *viz.* the union of the ſoul to her head Chriſt.

[g] This idea is, without doubt, incompatible with bachelorſhip and baſtardy. But as the account the ſcriptures have given of it puts the controul upon the manners of the age, men cannot bear to have the account drawn out, leſt it ſhould make their deeds manifeſt. The half-read ſcripturiſt has no abilities to diſpute me out of this, the mongrel infidel ſhall not: for though I cannot ſtay here, I will by and by ſhew him to his face that he is as ignorant as a mule, a ſtranger to truth, and to the evidence on which it is founded. Marriage was indeed inſtituted in the ſtate of innocence, but with a proſpect to man fallen, as may be made appear from the words of the inſtitution. That Adam, immediately upon his fall, had a revelation of his redemption, and reſtoration by the ſeed of the woman, is beyond contradiction. The ſeed of the woman in this text [h] was always underſtood by Jews and by Chriſtians to mean Chriſt the Meſſiah, who was to be incarnate, manifeſt in the fleſh, and in the fulneſs of time was ſo.

אחד

[g] Epheſ. v. 30—31. [h] Gen. iii. 15.

[i] לבשר אחר for the ſake of this incarnate one, *i. e.* that he might be incarnate, marriage was inſtituted; בשר ſignifies fleſh, but why the ל ſhould be prefixed is a query becoming the learned to ſolve, בשר in other places ſignifies the maſculine faculty, good tidings, a meſſenger of good tidings, the goſpel, and the preaching of the goſpel. I need not ſtay to ſhew the connexion of the ſeeming various ideas from the ſame root, thoſe who are at all acquainted with the frame of the Hebrew language will ſee the gradation; and, though one roſe from the dead, the rabbinical men and the infidel will not: therefore we paſs on to obſerve, that without the inſtituted fellowſhip of man and woman in marriage, the body or human nature of the Meſſiah, which Jehovah had prepared for his incarnation, could not have exiſted; for he was to be the offspring of the woman, nor could a promiſcuous mixture of the ſexes have diſtinguiſhed him as was neceſſary, and as we find him diſtinguiſhed, and as we find him pointed out from the beginning of time till he appeared in fleſh to be the meſſenger of good tidings to man, to proclaim liberty to the captives, and the opening of the priſon doors to them that are bound, to proclaim peace on earth and good-will to men. Had not the Meſſiah, the promiſed ſeed of the woman, appeared in

[i] 1 Tim. iii. 16.

in the form of, and taken on him the nature of man, and tabernacled in fleſh, good news, after the firſt man's apoſtacy, had never more reached our ears. As long as, and where the inſtitution of marriage and this deſign of it was adhered to, and becauſe of this, the diſtinguiſhing criterions of the ſexes were not only unpolluted, but קדש holy, the offspring was ſo too. And but for the damnable revolt of the infidels to procure a Meſſiah, a bleſſer of their own, by uninſtituted means, and but for their abominable lewdneſs, and more than claſſical filthineſs, the former had not been deemed ſhameful, nor the latter unholy to this day. And thoſe who cannot digeſt the ſcriptures, and the ſtriking account they give of theſe matters, becauſe of the ſqueamiſhneſs of their conſciences, may be convinced, if not of their error, of the truth of what is here ſaid, by conſulting Littleton's Latin Dictionary when they know how to uſe it; which I muſt not tranſcribe, leſt I ſhould be charged with a deſign to introduce Gnoſtic abominations, or with the reſtoration of rites every where condemned by the ſcriptures, but no where taken notice of by the commentators.

The man married according to God's ordinance lives upon Carmel, the mount of God, the prolific dews of heaven deſcending upon it, and at its foot they burſt into rivers, and whereſoever they run the people

live,

live, for they ſtretch their arms, and ſpread their branches into the thirſty deſarts, and water the countries, and become a real portion to man and beaſts; repleniſhing the earth, peopling the wilderneſs with inhabitants to ſing the praiſes of the Lord. This was what God deſigned by marriage.

The contraſt to this will bring us to the conſideration of bachelorſhip: for the deſign of matrimony the reſolved bachelor would defeat; while he remains ſo, he may be fitly compared to a lake bounded on every ſide; a ſtagnant naſty pool, the nurſe of ſerpentine embrio's, which receives the ſalutary influences of the heavens, yet diſtributes none, but ſinks them into mud, or annihilates them, whilſt itſelf ſtinks. It diffuſes a deadly damp, a deſtructive cold, which nips the ſprouting buds of the ſpring, and renders the country barren; diſeaſes of every kind are gendered, and cluſtering plagues riſe from the baneful ſwamp, the ſurrounding deſart is left parched, curſed and forſaken. The paſſion we have under conſideration, is like the ſpiritus rectus in plants; it makes us what we are, and, for aught that I can conceive, determines our lot as far as in our power, here and hereafter. If the predeſtinarian objects here, I cannot ſtay to make him an anſwer; but adviſe him to underſtand me ſoberly, for I am not militating againſt his doctrine.

Few have enquired into the conſequence of expunging this appetite out of the human nature, nor perhaps would ſuch an enquiry be acceptable, unleſs made by ſome dignitary: therefore I ſhall only obſerve, and would have the reader obſerve it too, that in proportion to a man's averſion to the multiplication of his ſpecies, ſo are his inclinations to miſchief, cruelty, bloodſhed, murder, &c. I could give ſome remarkable inſtances here, but forbear becauſe of the offence it would give.

A fountain not to flow, would be unnatural and a contradiction; a mundane creature not to propagate, is unnatural and contumacious; the former would be a miracle in nature, the latter is an exploit againſt it. The horrors ariſing from the abuſe of this paſſion are innumerable; thoſe ariſing from the vain attempt to ſmother or ſuppreſs it are ten-fold more; while thoſe that muſt attend the extirpation of it, would turn the earth while it laſted into hell. Hence it is, that God hath ſanctified the uſe of it, and promiſed his bleſſing to it; ſeverely threatened the abuſe of it, and rendered the extirpation of it impoſſible: therefore the man whoſe covetouſneſs, like a domineering devil, tyrannizes over him is alternately ſtriving, toſſed and dragged to and fro; and when he finds the abolition and extirpation of it impoſſible, is yet reſolved not to have it regulated by the divine inſti-

tution; then it breaks out like the plague among the healthy, to the inexpreſſible damage of ſociety; and the man criminally ſinks into himſelf, and makes that the center of his wiſhes, cares, &c. the very object of his happineſs is to make others miſerable.

But this has now the ſanction of a law; a man may not marry but under certain reſtrictions and limitations; if he ventures beyond thoſe, his children are baſtardized, his wife taken from him, himſelf ruined, and the officiating prieſt tranſported or hanged. The reſtraints on propagation by the marriage-acts, together with other political ones clogging the conjugal ſtate, is a millſtone on the neck of this kingdom; and if it be not taken off will eventually ruin it. For while all the nations about us are increaſing in the number of their inhabitants, we are decreaſing: yet it is a truth, that the ſtrength of a country is as the number of its people. Other nations give premiums to their young people to marry; others excuſe a man who has a family of ten children, from offices and impoſts; our policy on the contrary is to diſcourage matrimony, and give no quarter to a man with a large family. Sir Robert Walpole was the firſt fool of a ſtateſman, who thought a kingdom might be too populous; we have had many ſuch ſince, who never conſidered that each perſon born, brings as much work with him as he can do; and if our trades

had

had not been claſſed for the eaſe and benefit of ſociety, he muſt have been badly provided, who had only himſelf to take care of. It is now about fifteen years ſince I waited upon Dr. Brackenbridge, then a fellow of the Royal Society, upon hearing he was publiſhing a pamphlet upon marriage and bachelorſhip; he told me he was not, but that he had made a calculation in the moſt accurate manner he could, and preſented it to that ſociety, by which it appeared, that this kingdom decreaſed in the number of births at the rate of ten thouſand each year. Double that number now is a moderate computation; ſo that if it were not for the ſupply we have from the neighbouring nations, we ſhould ſoon be like the gleanings of a vintage, fall an eaſy prey to our enemies, and be the ſcorn of nations. This being the real ſtate of the caſe, is it not inconceivable that any ſatanical wretch ſhould have ſo much of the devil in him, as to attempt to defeat by a law a divine inſtitution; when celebrated according to the ancient laws of the kingdom, to introduce new ones to overturn and ſap the conſtitution. Let him ſtand ſtigmatized, a diſgrace to the gown, a curſe to his country, a traitor to his king, an hiſſing of the people. Let infamy cleave to his name as long as time endures, for prophaning the ordinance of God, and depopulating his country by a law, never heard

of before in any kingdom. To ſhew the reader I am not alone in my ſentiments, I will borrow a few lines from the patriot King, where that author takes notice, that above ten thouſand prieſts were ſeparated from their wives in the ſhort reign of Queen Mary, under that impious inſtrument of their's, Cardinal Pole. To ſo iniquitous a practice, and to all ſuch ſcraps of fathers and councils as are brought in defence of it, I oppoſe the apoſtle's ſingle declaration, that marriage is honourable in all, Heb. xiii. 3. and without diſmay would face an army of ſuch feeble adverſaries, armed only with the ſword of the ſpirit, who expreſly tells us, that the time would come, when apoſtates from the faith, lying hypocrites with ſeared conſciences, giving heed to ſeducing fables, and doctrines of devils, would forbid to marry 1 Tim. iv. 1, 2.

Defaming as impure, what God declares
pure.
Our Maker bids increaſe, who bids ab-
ſtain,
But our deſtroyer, foe to God and man?
Hail wedded love!
Far be it that I ſhould write thee ſin or
blame,
Or think thee unbefitting holieſt place,
Perpetual fountain of domeſtic ſweets!

There

There are in this kingdom pretty near ten thouſand churches. Suppoſe matrimony ſo clogged by a law, as to prevent two weddings, a moderate ſuppoſition, annually in each of them; the annual amount is twenty thouſand. The whole in twenty years riſes to four hundred thouſand, ſuch a number in all ſucceeding years, and the breed of them cut off for ever!—What is plague, peſtilence, or famine, what a perpetual war with France, compared with ſo execrable a law? It is a worm in the bud, that ſuffers not the fruit to come to maturity. It is a being ſubdued without noiſe, and by an enemy that ſhews not his face.—Is it fit to indulge the pride of the great, and the moroſeneſs, malignity, and avarice of the aged, at the expence of the very being of the moſt uſeful part of the human race? In ſuch a caſe party ought to be out of the queſtion, reſpect of perſons ſhould have no place. It is not an houſe, it is not a town in flames. The glory, the wealth, the power, the very exiſtence of the community is in danger. Not a freeholder, not a freeman, ſhould preſume to give his vote, but under a ſolemn promiſe, of the utmoſt endeavour to repeal a law ſo univerſally ruinous ****.—

It is preſumed the pure and honourable ſtate we are ſpeaking of, can ſuffer no diſreputation by any man in his ſenſes, from the abuſes incident to, and ariſing from ſuch

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ſordid and mercenary views as deviſed the ſcandalous law above, and will always prompt ſome perſons into it; whereby the ſtate is rendered nothing ſhort of a licenced courſe of whoredom, in the proper ſenſe of that word. It would be a diſgrace upon the brutal creation, to make ſuch matches and their junctions ſimilar. The iſſue flowing from the mutual and connubial affections of the ſexes, are never like thoſe from a match cook'd up by two old mammoniſts ſtriking the bargain cloſe on both ſides. The former conſtitutes a marriage, the latter turns the bed-chamber into a bordello. The iſſue of the former, while affections remain unalienated, are generally an athletic, fine, fair-complexioned race, and, if not ſpoiled by education, tractable, and a bleſſing to the community: while the latter are as generally an ill-featured, hagged, ill-qualitied brood; and if nature has any force in generation or conception, cannot be otherwiſe: for while the former are begotten and conceived amidſt the full flow of all the charming and ſalutary affections of the ſoul in father and mother, the latter are generated and conceived in a chaos of jarring diſcord, with affections alienated, hatred at full height, malice burning in the breaſts, a catterwawling fury domineering over the ſouls of both father and mother, and the junction a mere rape. The former enter the ſtate with affections at full tide; the

latter

latter are forced into it by their cruel avaricious parents, or dragged into it by their own covetouſneſs, as two thieves by a conſtable to the whipping poſt. What are we to expect from hence, but a progeny of highwaymen, bums, thief-takers, pyrates, murderers, rogues, whores, bawds and gypſies? This correſponds with experience: nor ought it to be deemed extravagant, for I will preſume it is natural; or why are we anxious about a good breed of horſes, cocks, &c. ſince in point of animality we are not ſuperior to them; nor can I ſee that our rationality is at all in our favour here.

But as if nature were deficient in the monſtrous iſſue of the matches above, they twiſt artifice to it, and by the energetic twirle combine them till they become as it were one power; for when the progeny by the hated embrace, are afterward trained up in uproar, tumult, tyranny, quarrelling, &c. as it were in the fuburbs of hell, after having been begotten as above, under the influence of every hateful paſſion, and habit added to nature, what are we to expect? Theſe are proſtitutions for pelf, not marriages. How ſuperior is the happineſs of the cottager, with his little peaceful family dining on roots and herbs, cloathed in ruſſet, with the wooden cann, or broken pitcher, fetching water from the adjacent ſpring; he would not exchange with the former for all his money, and if he did would be a fool.

When covetouſneſs has got the ſway over the ſoul, the man is miſerable: when it has prompted a man out of bachelorſhip into the married ſtate, it would be wonderful not to ſee the miſeries and annomalities mentioned above.

The patriarchs, prophets, and apoſtles, were I think all married men, John Baptiſt and Paul excepted. They, as inſpired writers, have given ſuch an hiſtory of human nature, which, though it agrees with the experience of every wiſe man, and will abide the ſevereſt teſt, we muſt not imitate. From Adam till long after the incarnation, and the inſpired writers were all dead, it was thought no crime to ſpeak of our appetites and paſſions as they really were; the nature of man hath not been new framed ſince that time; yet we muſt ſpeak of it as if it had. This is becauſe our pride (decency forſooth) would conceal every defect, or rather, what our folly deems a defect in our make, ſo that a man muſt undergo the imputation of being very unfaſhionable, or be ſneered at, and accounted a very ſilly or a very wicked fellow, that would give a fair account. And though the claſſical authors abound with all conceivable ſmut, filth and beaſtlineſs, beyond the language or practice of our common brothels, yet muſt they be made the introduction to Chriſtian learning, while the divine pen-men are cenſured for want of delicacy. Hence the moſt abandoned debauchee,

bauchee, who, were it not that his grandmother is become an old haggard, would defile her, will yet affect to put on the bluſh at reading ſome chapters in the ſcriptures. The ſcriptures, common ſenſe, and true delicacy, agree to put the full controul upon this hypocritical cheat. The matters which thoſe ſons of Belial treat with prophanity, the original ſcriptures treat with an open decency, with a noble ſimplicity, and reaſon pronounces it right. If this will not juſtify me in the foregoing and following parts of this work, I have nothing higher to plead.

If the violations and the abuſes of, and the aberrations from, the matrimonial fellowſhip; if the monſtrous mixtures, firſt introduced by the revolted heathens, whoſe examples have been followed down to the preſent time, whereby too many ſorrows have been intailed on ſociety to enumerate here, be not ſufficient to urge a remonſtrance; I know not what is. But theſe calamities had been greatly curtailed had it not been for another branch of the Belial family, more pernicious to ſociety than the former. In this claſs are numbers of ſomewhats, men I muſt not call them, becauſe they can produce no witneſſes to their manhood, but ſuch whoſe crimes ought to exclude them from ſociety; for they are a reproach to it, and reproach their Maker for forming a woman. Let their memory be blotted out, their houſes razed, their bones

burnt, and the aſhes ſcattered into the heavens; while the former ſhould be treated as we do young bulls and rams: or, to avoid that operation, it is preſumed a ſevere tax ſhould be levyed upon them; nor is it in the power of the moſt candid and wiſe politician to give a reaſon why it ſhould not. We have examples of ſuch a taxation among the Romans, in Maryland, &c. If a man will break down my fences, deſtroy my nurſeries, and ſow tares in my corn-field, is it not fit it ſhould be mulcted?

There are alſo that reproach the exuberance of providence, by not daring to marry, but will bring a curſe upon themſelves, for fear of wanting; who, to gratify the avarice of their ſouls, graſp after more and more treaſure; for what? To make themſelves more miſerable than they are. The niggard of this ſtamp continues to heap his wealth and weep for want of bread, with great anxiety bereaving his ſoul of good, accumulating his ill-gotten wealth, he knows not nor cares for whom; for an executor, who will dance upon his grave for joy he is gone. Why all this frantic madneſs? Becauſe he makes his gold his God; nor will truſt in any other: becauſe his heart is ſet upon the world, and determined at all events to make ſure of it: becauſe his avarice has eaten up every virtue of his ſoul, and licked it bare of every good quality, as a covy of locuſts, a field of its herbage; be-

cauſe

cauſe he thinks when he is rich he ſhall be happy: whereas experience ſhews the contrary, becauſe he loves only himſelf, and grudges another ſhould ſhare his happineſs.

I am not for levelling, becauſe every man's property, honeſtly got, is his own; but it was not given him for his own ſake: therefore the man who has received liberally, and gives ſparingly, is an ingrate to heaven, and a peſt upon earth: his virtue ſinks, and his ſordidneſs riſes in exact proportion to his avarice. The wretch who values himſelf for being rich, and to be ſo foregoes the pleaſure of a family; or who is afraid to alienate a part of his property to the diſtreſſed, for fear of diminiſhing his ſtock; is not humanized.

Under the baneful influence of avarice, he is urged to grind the face of the poor, oppreſs the widow, diſtreſs the orphan, betray his king, ſell his country, &c. Language cannot deſcribe the madneſs and folly of ſuch a man; he is in the condition of a ſick man, in love with his diſeaſe, ſo paſt cure.

It is worth every man's while to enquire his worth if his money were all gone: and if he finds himſelf inſolvent, and a bankrupt in his ſocial manners and deſigns, never to appear to the commiſſion: the beſt advice I can give ſuch a man, is to ſwallow a pound of that gold melted, which he knew not how to make uſe of in coin, for the good of

ſociety as well as his own: nor can I conceive gold in ſuch a man's hands can be applied to a better uſe: for he has delivered the key of his caſh to the —— who ſtints till he is nearly ſtarved. I have ſeen of this vulture-covy, men toſſed like a ſhip in a tempeſt: their avarice like a mighty current has puſhed them one way, their pride has caſt them as many leagues backward, ſo that they could never reach their haven of reſt; when their pride had got the better of their avarice, they called that generoſity, charity, &c. when their avarice got the better of their pride, they called that mortification, ſelf-denial, &c. and never dreamed it was only two devils contending for maſtery. Thus it is in a great degree with reſpect to the other paſſions, while ſelf, dear ſelf, draws the curtain and hoodwinks the fool.

If thoſe excreſcences in ſociety were only to torture and ſtarve themſelves they might, for any concern I ſhould have about them; but they are for oppreſſing and ſtarving others, for what they themſelves don't want, nor will uſe: their own picture, drawn to the life, one would think, would fright them.

To ſee one of theſe gray-headed barbarians, ſcalping, plundering, robbing the poor, enſlaving himſelf to enſlave others, and bring a curſe upon himſelf, is one of the moſt awful ſights conceivable.

To ſee one of thoſe old frantics delighted with blowing bubbles, ſtorming when they burſt, and wholly employed in blowing more: O the deteſtable ſight! It is he who miſtakes the object of his happineſs, and the means of poſſeſſing it; it is he who is reſtleſs after riches, and places his confidence in them, and ignorantly aims at independency, till he has brought himſelf into condemnation. His condition is ſimilar to that of an obſtinate boy, running, toiling, ſweating, and waſting his ſtrength to catch butterflies; through ſwamps and thickets, in darkneſs and danger running from his father's houſe after an ignis fatuus, and when he finds himſelf miſtaken and loſt, he ſtands affrighted, curſing his own folly and ignorance. If the dizzard recovers this, his next career is after honey in a hornet's neſt; he rummages it, they ſting and kill him. Similar to this, is his race after happineſs, whoſe celibacy is ſupported by the love of money: for after he has exerted all his might he ſits down defeated, and well he may; for he has rejected the object of his happineſs, by rejecting the means appointed for his enjoyment of it.

The town-bull never made ſuch a blunder, and has done more for his own, and the good of ſociety, than the man that lives and purſues after happineſs merely for himſelf. He is an enemy to ſociety, &c. a reproach to his parents, gives the lye to

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the providence and wiſdom of God, and lives it too. A prodigy, a ſacrilege!—Wherefore waſt thou born? was it to prowle for prey, to plunder and hoard? or was it to eat and drink, and ſleep, and live and die like a mule? No: for the mule is an uſeful beaſt. And the reſt of the animal tribes all fully anſwer the end of their creation, by propagating, and taking care of their young: but the celibate does not; for he has either none to care about, or leaves his baſtards to ſtarve on dunghils, expoſed to every conceivable injury: the deceived and deſerted mother left pennyleſs, diſgraced, and too frequently urged by diſtraction and diſtreſs to murder the innocent child; while the brute ſtands by, hears her tried and condemned, ſees her executed, and remorſeleſs goes and perpetrates his guilt; ſometimes becomes judge, jury and executioner himſelf, and, to ſhift off the expence and ſhame, murders both mother and child. At other times, rapes, adulteries, fornications, &c. are committed. A numerous train of other calamities attend, promiſes broken, oaths violated, abortions procured, foul diſeaſes ſpread, poverty diffuſed, families diſgraced, individuals diſtreſſed, our ſtreets filled with vagabonds, whores and vagrants, the country with fugitives invincibly ignorant and miſerable, who only know how to do miſchief, and curſe the unknown brute that gave them exiſtence; and all this to avoid marriage.

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In the mean while the letcher ſtands by, grins and ſneers at all thoſe diſtreſſes; ready to take advantage of the honeſt man ſtruggling to maintain a family, and if his blood and marrow were transferable and worth ſix-pence, would take it in pledge for a penny. Every one worthy the name of a man, is always ready and willing to do every kind office in his power, to alleviate the mutual diſtreſſes of his fellow-creatures: but the —— we have under hand, watches every opportunity to prey upon thoſe that exiſt, and to prevent the exiſtence of others; and like a loutiſh truant ſeeking birds-neſts, who, rather than not deſtroy the eggs and cruſh creatures in embrio, will ſcratch his fingers and tear his fleſh. — But the reader will aſk, what! muſt every man be married to take away the reproach you have been ſo profuſely hurling at celibacy? There is no other way of taking off the ſcandal, but by being married; and he that will not conform muſt bear it. But are they all alike guilty that refuſe to be married? No: the leprous, the ſcrophulous, &c. ought never to marry, for obvious reaſons. There are others, whoſe common circumſtances in life render it unfit for them to marry: to the very few of this ſort we have nothing to ſay. A ſecond ſort excuſe themſelves, by ſaying it is too ſoon to marry, till it is too late; the guilt of thoſe I leave to the cenſure of the public. In the third claſs we place the

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ſordid crew, who determine never to marry; whoſe intenſe luſt after money abſorbs and ſwallows up every tender paſſion of the ſoul: whoſe covetouſneſs like a mighty torrent, ſweeps all before it, till it over-tops the boundaries of all law human and divine, and transforms him into a mere ſatanical lump of ſelfiſhneſs. Yet this monſter (and they are numerous) will debauch, and beget children, and would ſell or eat them if he durſt; but fear reſtrains him, ſo he abandons them. But doſt thou know, monſter! that if thou hadſt treated flints as thou haſt done thy baſtards, *i. e.* animated and deſerted them, their innate ſlumbering fire would have burſt forth and burnt thee to a cinder. Doſt know, monſter, the curſes of an injured man are prayers, and that he that ſitteth in the heavens will hear? And though thou haſt no ears to hear the remonſtrances of the innocents thou haſt called out of nihility into exiſtence, which they had never known, had not the world been curſt with thee, what wilt thou anſwer? How will thine heart endure, when, in peals of thunder that will jar the inmoſt receſſes of thy ſoul, they ſhall enquire of thee, wherefore didſt thou give us exiſtence, not only void of all care to prevent our ruin, but cruelly puſhing us into it? Why didſt thou drag us out of that non-exiſtence, where we had eternally ſlept ſecure, but for thy rebellion againſt God, and the laws

of ſociety? Why didſt not thou cruſh us in embrio, or why not put the knife to our throats? Did not the fear of the gallows prevent thee? Thy guilt prevented thy owning us, thy cruelty and avarice caſt us on the bounty of ſtrangers, infants helpleſs and forlorn. Didſt thou think our tears would move ſtrangers, when they could not move thee? Say, villain, for we are but a part of thine abandoned race, where are our brothers and ſiſters? How many have we, canſt thou tell? Where are they begging their bread? How may we find them, to unite our cries to rouſe the vengeance of heaven to overtake thee? Tell us to what taſk-maſter thou haſt ſold them, and under whoſe iron-yoke do they truckle? Where are theychained? How are they fed, how taught? On what dunghil are they repoſing their weary limbs? Or where for bitter bread ſtroll they next? Say, miſcreant, if thou knoweſt. Knoweſt thou that thou art immortal, and that thou haſt produced immortals in us? That though thou now in darkneſs canſt hide thy guilty head, quickly thou muſt appear in the world of ſpirits, where are no curtains to hide thee: what wilt thou ſay to our exiſtence there? But ſay, faithleſs, where is ſhe that bore us? How, or by what perjury didſt thou deceive her? Thou haſt caſt off her offspring, what became of her when thou hadſt ruined her? How many other women haſt thou ruined? What the num-

ber of thy baſtards, and of the pariſhes thou haſt cheated?

The black ſullen ſoul of this ſtamp can ſmother thoſe queries, for he has blotted out the ſocial paſſions; the wild boar of the wilderneſs has more tenderneſs than he. His fury ravages, his luſt burns, he is toſſed and whirled by his brutal appetites, and is in the condition of a man — alternately tortured between fire and froſt; for peace he has none, but when he is ſtupid: one while you ſee him tenter-ſtretched with pride, preſently ſhrivelled with avarice, then fluſhed with a fraudulent ſucceſs, but preſently condenſed in gloom, by its coming to light. Now he ſits ſulky, and is the churl, the ſpaniel, the maſtiff, &c. as beſt ſuits his purpoſe. He is unhappy, and knows that every one that ſees him deſpiſes him; yet he hides himſelf in his refuge of lyes, and ſecretly ſteals a debauch; and when thereby an unjuſt expence is thrown upon his neighbour, the pleaſure of being ſo cunning ſtuns his guilt, and he ſleeps the ſounder for it; nor dreams of aught but ſaving his money, till the phantom-joy he has in that, and in being rich, wakes the fugitive from his ſlumber: he ſtarts, yawns, unkennels, and to indulge his wiſhes out he turns, prowling to ſatiate his rapacious appetite, till it prompts him to leap the bounds of right again; but graſps an empty void, and with a graceleſs gravity would conceal the diſappoint-

appointment. He ſleeps again to repair the languor of his limbs, afreſh to proſecute his debauches and get more gold; forgetting the former will pierce as a dart his liver, and that gold is droſs where virtue lives. This man never conſidered wherefore his exiſtence was given him, nor ever felt the high pleaſure of educating a family of children; nor the intelligence receivable from them before they are ſyſtemized; nor wherefore he was entruſted with riches; nor the true reaſon why he was endowed with appetites and paſſions. Upon his own plan his being is uſeleſs, the education of children a burden, himſelf a ſtranger to ſimplicity, his riches a curſe, his paſſions an incumbrance, and the world a loſer by his exiſtence. Dreadful ſituation! yet we ſee whole bodies of men may be thus infatuated, ſenators and law-givers, or we had never felt the baneful influences of the tyrannical marriage-act, by which the boundaries of that ordinance are limited, marriages diſſolved, ſtumbling-blocks laid in the way to prevent the legitimate propagation of children, while baſtardy, (and proviſion for baſtards is made,) brothels, encouraged, debauchery connived at; whilſt the game, the ſpawn of fiſh, the breed of dogs and cattle, are taken more care of than the children of the poor. Are not ſuch laws as theſe more than ten-fold deteſtable? Is not their language, more fiſh and fewer mouths,

more brothels and fewer marriages? Are there not twenty thouſand leud, ruined and miſerable women of the town harraſſed every ſix weeks with general-warrants; for though a ſ——y of ſ——te may not grant one, may not a W—ſt—r J—ſ—ce for his own emolument? Are there not numbers of leud houſes ſuffered, as if eſtabliſhed by a law; from whence the gentlemen are let go, and the poor whore that has got no money ſent to bridewell? Is not this partiality in the execution of the law? And are not the riſing generation (upon which all kingdoms found their hopes) ruined by thoſe means before they arrive at mature age? Would not early marriages in a great meaſure prevent thoſe evils in ſociety? Or would not a law to oblige a man that debauches a woman (be he duke or cobler) to marry her, be a reaſonable one? or upon his failure to ſell him into ſlavery?

To trace the infamy of the hateful ſtate of obſtinate celibacy to its origin, we need only look into the ſcriptures: there it is to be found, and no where elſe. There we find it began in heatheniſm, and is continued in oppoſition to the command of God. Among the Antediluvians we hear of ſtrange wives, but nothing of celibacy. Soon after the flood we hear of a celibate chaſtity, *i. e.* hallowed whores, ſtallion prieſts, and an obſcene worſhip inſtituted, which ſpread over the revolted heathen-

world,

world, with rites which decency forbids my mentioning here. This wild-fire made a quick progreſs, and but few of the Iſraelites remained uncorrupted by it.

Had the Hebrews ſtood firm by this inſtitution of God, and not been carried away with the Heathens againſt God and againſt nature, in revolting to the imaginations of the nations about them, and not admitted thoſe Heathen-prophanations amongſt them, blending them with Judaiſm; and had not Chriſtians after the incarnation adoptied them; an old reſolved bachelor had now been as contemptible as a thief. The little reputation bachelorſhip ever had, was derived to it from thoſe holy Heathen hypocrites; from whom, as from its fountain, flowed the moſt deteſtable and execrable filthineſs. From the continent, ſoon after Noah's time, it reached this iſland, in which the Samothites appointed veſtals, hallowed whores for the prieſts uſe, whom we now call nuns. The Druids from Athens ſoon ſucceeded them, eſtabliſhed and ſanctified a celibate chaſtity, *i. e.* whoring at random. And notwithſtanding the patriarchs, prophets, apoſtles, and their immediate ſucceſſors were married men; marriage was now eſteemed an unholy and beaſtly thing.

Through too many changes to mention, chriſtianity arrived here in the days of Elutherius, biſhop of Rome: his miſſionaries, by conſent of king Lucinus, whom they

they baptized, changed the religion of this country, and collated the Flamins or idol-worſhippers (ſacrificers) which were eighteen in number to eighteen biſhopricks, and the three arch-flamins into three arch-biſhopricks for there were three of them,—excellent biſhops no doubt. At that time the Heathen feſtivals were turned into Chriſtian holidays, and the old debaucheries were retained, till about two hundred and ſixteen years after, during which time this mixed religion continued. Then a certain monkery crept in; but vowed chaſtity had not yet obtained amongſt theſe new-fangled Chriſtians.

In the year three hundred and ſixty-one, St. Patrick was born; he was the ſon of a prieſt, and ſuppoſed to be a baſtard; for it is certain, bachelorſhip began to make a figure now, as it had done among the Heathens; and the new-faſhioned chaſtity was preſented, but not yet ſolemnly avowed; monaſteries were indeed built by men and women, and a number of virgins had children without fathers. St. Dubrice, metropolitan of this kingdom, had a maid to his mother. St. Ketergerne, biſhop of Glaſſghne, (St. Aſaph's) was the ſon of a maid. Merlin, the reputed prophet, was an holy nun's ſon, begotten by a ſpirit of the air, &c. St. David of Wales, archbiſhop of Meneva, had his birth preſaged by angels and prophets, thirty years before he was born;

born; he was the ſon of the earl of Cardigan, by a nun. Prince Duhorus begot, of his own daughter, Kinede the holy hermit, well known in Wales by the many miracles he wrought. St. Dubſtacus begot St. Bridget of his own maid-ſervant. St. Cuthbert too was a baſtard.

Thoſe begotten in holy whoredom they maintained were ſanctified in the mother's womb. St. David's monks, and St. Thetiae's hermits were ſo chaſte, that they were frighted away from a brook at the ſight of a naked woman; St. Dubrice's brethren ſtood in cold water to cure the hot moving of their fleſh; at the ſame time St. Ketergerne's diſciples were dextrous at making barren women fruitful; for they could work miracles with their chaſtity. St. Bridget ſtole away with three maids to avoid carnality, and choſe to wait upon biſhop Machil, where ſhe performed wonderful cures with holy water. St. Modwin did the ſame with biſhop Hiber. A woman with child by biſhop Broon, St. Bridget with a charm makes all ſafe again; for the ſaints in thoſe days were conjurers too. When a maid was going to the prieſt's bed, St. Bridget gives her thanks for returning ſo ſoon.

St. Urſula and eleven of her companions deſigned to marry, and were ſhipped upon the river Thames for that purpoſe; ſome were ſhipwrecked and drowned, the reſt fell into the enemies hands, the Huns and

Picts,

Picts, and were killed for their fleshly purposes; because they had vowed virginity, *i. e.* never to play the whore but with the priests. Notwithstanding all this, and much more provision for their emolument, St. Gregory introduces male whoredom, *i. e.* gomerean filthiness; and now the women fall into disgrace, and are esteemed all sorcerers; till Birtha queen of Kent brings them into repute again. Now Augustine gets himself consecrated bishop of all England, and returns from Rome with the blessing of St. Peter and St. Paul, with his trinkets and trumpery, his relicks and masses, and substitutes them in the room of the mixed and corrupted christianity that was left in the kingdom. He calls a council, behaves imperiously, is withstood, sets off with persecution, and kills one thousand of their preachers. The masmongers send their scruples to Rome, concerning the night-pollutions of the priests, and receive an answer that leaves it doubtful, whether sodomy or matrimony be the foulest crime.

Their vow of chastity was only against marriage: for no kind of lewdness or beastliness was thought a breach of it out of that state; that only rendered persons leud. Laurentius succeeded Augustine in the see of Canterbury, a church was built to his name at Fordine, into which no woman entered, but they got sore bellies by it. St. Fiærius a Scotch hermit had such malice

againſt women, that he plagued all that came within his reach with the foul evil. St. Foillanus, an Iriſh biſhop, made a number of barren women conceive; he had a wonderful knack at it. St. Kenwere fled from matrimony to St. Michael's of the mount, to keep her vowed virginity among the holy fathers there. St. Eaufwide defined marriage to be void of all virtue, to have only tranſitory fruits, and to be a filthy corruption of virginity.

I muſt omit the covenants of love between the monks of St. Marie's, and the nuns of Clements-Thorp, and the battle that enſued; of St. Modwin's maids, &c. of Oſitha, who quitted her huſband, king of the Eaſt-Saxons, and vowed virginity; of Sebba, who quitted his wife and children, and exchanged his large dominions for a mangy monk's cowle. The monks had licence to have as many concubines as they pleaſed, provided they had no wives.

By the council and intrigues of the biſhops, many kings were perſuaded to go pilgrims to Rome, and their wives to vow chaſtity at home; while they (the biſhops) lived in all kind of debauchery with them, and frequently ſat their baſtards upon the throne. Books were written in praiſe of chaſtity, to blemiſh the married ſtate, and to advance their vowed chaſtity. In 1363, they put forth another book, containing twelve chapters, to put down matrimony,

with indulgence of ſodomy and gomerrean filthineſs. Now St. Dunſtan comes into play: He was the baſtard of Æthelmus archbiſhop of Canterbury. After he had been expelled by king Edmund, he went to Elphagus biſhop of Wincheſter, who put upon him the monk's apparel, to quench the fire of concupiſcence and of hell; but they burned too fierce for the monks cowle to ſmother; for he continued a foul bachelor, bawdy and red hot. The cowle proved rather a pabulum; or we had not had ſo many lecherous brutes, and prodigious ſodomites among them as we read of. Upon complaint of the noblemen to king Edmund, he was deprived of all his offices and baniſhed the court. Dunſtan by a ſham miracle, exceeding the coarſeſt legerdemain, gets into play again, becomes high-ſteward of the king's houſhold, and obtains the juriſdiction of the whole kingdom, and perpetual poſſeſſion of Glaſtenbury. Now he domineers, ruts, debauches with the king's concubines, contaminates their mind, cheats them out of their money, and commits a thouſand other fraudulent, filthy, and deviliſh tricks; delivers king Edwin's ſoul out of purgatory, curſes matrimony, takes care of the monks, till the hungry lean locuſts grew into ſturdy wild horſes, with lions faces neighing after their neighbours wives. He works miracles in abundance: once he wanted water to conſecrate a church, he

ſtruck

ſtruck a rock with his epiſcopal ſtaff, and a fountain ſpouts forth. At another time, a large church, which he was to conſecrate, was not built due eaſt and weſt, he puts his ſhoulder to it and ſets it right in a moment. The devil once diſturbed him when he was caſting a chalice, he takes him by the noſe with his red hot tongs, and makes him fly howling away. For theſe, and as many more frauds and villanies as any man ever committed, he was ſainted, and, to the ſhame of the reformation, many churches remain dedicated to the filthy Saint Dunſtan.

To recount the execrable whoredoms, inceſts, ſodomies, beaſtialities, tyrannies, frauds, murders, &c. of thoſe whelps of antichriſt, thoſe imps of hell the canonized ſaints, would be too voluminous. Scarce one of them but was a whoremonger, adulterer, whore's ſon, murderer, &c. all bound to maintain the holineſs of thoſe vices, and to compel perſons into them, while marriage was held a beaſtly profanation of virginity, and the ſtate unholy.

Thoſe, with ten thouſand ſimilars, were the genuine fruits of unmarried chaſtity: nor will obſtinate celibacy ever fail to produce a crop of the ſame kind. What are we to think of it now? What can be more ſalutary to the common-wealth than its extirpation? When we find a flail in the hand of men who have no corn to threſh, or

dangerous weapons upon one who is no ſoldier, or that has no uſe for them, we ſuſpect him. Why do we diſarm papiſts, but becauſe they ſhould do us no harm? I defy any man upon earth, upon the ſame principle, to tell why a man under vow or reſolution of perpetual celibacy, ſhould not undergo the operation of panciſion. It is the only remedy, and ought to be the only puniſhment.

It is in vain to urge in their behalf, that they are quiet and inoffenſive, unleſs it be limited to a very few; and under that exception I will acknowledge, that a very few, under very ſingular reſtraints and peculiar circumſtances, are excuſable, and may and do remain men of virtue: but what is that to the many that go in a morning to the viper-markets, to breakfaſt upon broiled ones? What mean they by catering for the ſtrongeſt provocatives, which while they ſwallow they rift filth and ſmut more nauſeous than the vomit of a dog? Follow them to their ſecret haunts, to the brothel, they would put an he-goat to the bluſh. See Drake's antiquities of Yorkſhire. Language cannot deſcribe their debaucheries, and decency forbids, and ſtops me here.

Some of them have the impudence to ſet themſelves up for preceptors to young married men; but as ſure as they follow their inſtructions, the peace of their family is gone, and they are ruined.

Now

Now you hear them vaunting how many baſtards they have had, and ruined whores; how often they have been in the powdering tub, and how they bilked the ſurgeon for getting them out. They are paſt feeling. I have heard them affirm that women have no ſouls, therefore are incapable of abuſe; that the death of their offspring concerns them no more than that of a young cat, &c. With ſuch, neither fair nor foul, white nor black, nor men nor boys, nor beaſts are ſafe. You may know them by their luſcious leer, their rank ſmell, &c. Their launderſſes know them by other tokens not to be mentioned here. The more knowing they are, the more dangerous.

If any ill-natured reader cenſures the author as having acted thoſe ſcenes; he may be aſſured he was married young, has had ten children by one wife, and never had another by any other woman.

But methinks I hear the humanized reader aſk, can theſe men reflect? They think they can, and reaſon too about the law of nature, and of retaliation, the dignity of the human nature, moral rectitude, the eternal fitneſs of things, &c. and put their merit in the ſcale to balance their guilt. Aſtoniſhing ſtupidity! But beſides thoſe pious reaſoners above, there are of the Heliogabaluſian claſs, who urge in plea for themſelves, the cuſtom of nations, the inſtitutions of the Egyptians, the rites of Priapus,

Priapus, and maugre all that has been ſaid, ſend us back to the law-givers of Greece, to the Roman-Emperors, to the high repute whores were in at Epheſus, Corinth, &c. to the Semiramidian laws, to the Duodeca mechanics of the Cirenian, the example of Juda, Samſon, Solomon, Ceſar, Sardanapalus, Proculius, the many Greek and Latin authors who wrote in defence of whoredom and againſt wedlock, the many monuments of antiquities built by whoredom, as the third pyramid of Egypt, &c. the examples of the celebrated Thais, Meſſalina, Joan of Naples, the Julia's, Popu-lea, Cleopatra, Semiramis, and Paſiphae; that Hercules, Alexander, Iſhmael, Solomon, Conſtantine, Clodoveus, Theodoric the Goth, William the Norman, Raymond of Arragon, &c. were baſtards; that the Quakers never puniſh for baſtardy; that our claſſic authors have reduced whoredom to a ſcience; that matrimony is the ridicule of the ſtage, diſcountenanced by the law, and the iſſue from it deemed baſe-born, while the prieſt that wedded the parents is treated as a rogue, and for doing an act allowed by the law of God, muſt by the law of his country be hanged or tranſported; that a proviſion is made for baſtards, while the legitimate are many of them left to ſtarve; that our dear mother-church allows and pays ſtipends to this day to her prieſts and to her pupils, for the prieſthood to ſupport them

them in whoredom, while ſhe puniſhes the layman for it, and plagues him till all his money be gone. — And what a noiſe is here about it, as if we were not at liberty to follow the cuſtoms of our country, and the greateſt examples in it, as well as the inhabitants of other countries to follow theirs!

Beſides, Ariſtippus and others have tranſlated the art of whoring from the brothels into the ſchools; and ſure it is, if the ſchools are right, we cannot be wrong in following them. It is acknowledged, theſe pleas may be urged, and that if the ſchools are right, we cannot be wrong in following them: but methinks, pleading Heathen and bad cuſtoms, in a reformed Chriſtian country, has but an ill aſpect; and if our ſchools have adopted a ſyſtem of debauchery and heatheniſm, inſtead of learning and chriſtianity, it is a blot upon them. — Nor is there a man in the kingdom, in his ſenſes, but muſt own theſe are degeneracies of a very dangerous tendency to ſociety. What the Coptic church would urge in their favour, I pretend not to ſay. But before we plead preſcription, let us underſtand the principles the Heathens acted upon; their children they did not ſtarve nor abandon; thoſe they did not maintain they ſacrificed, to atone for their ſins. The moderns indeed cannot do that: for they declare they want no atonement. The Heathen whores were maintained by ſtipends, ſome of them were prieſteſſes,

prieſteſſes, and directed their religious ceremonies. The children were educated in their religion, which was nearly that which our deiſts profeſs at this day, differing indeed about the atonement. When our celibates declare their approbation of ſuch a religion, they have told us to whom they belong, and with their patron we muſt leave them. The reader that looks upon this as a mere harangue nothing to the purpoſe, is adviſed to pauſe a little: for though the men we have been talking to have no religion at all, nor any deſign to promote any, yet are they good under-ſtrappers to paganiſm, and their manners exactly agree with it. And as this kingdom is going off to that, and grown ſick of chriſtianity, it would be no wonder to ſee the ritual of Egypt and Canaan eſtabliſhed in it by thoſe adjutants. The contrariety of theſe mens manners to chriſtianity, and their conformity to paganiſm, render them ſubſervient to the deſigns of the moſt bitter enemies of the former; without knowing the grounds of it, or what they are about.

The learned bachelor, having been initiated early, and bred up in the ſpeculative brothel, with indignant frown ſtalks in the front, and demands what this fellow is about? What! is he affronting our venerable univerſities, and abuſing the fellows there? Verily he is not; but would unmuffle them if he could, and put them upon enquiry,

whether the modern learning be aught but a paganical hodge-podge, a confuſion nearly equal to that at Babel? An excitement to pride, debauchery, &c. an expedient to keep men ignorant of the fountain of all learning, virtue, wiſdom, &c. the ſcriptures? whereby the mind is kept ignorant of the true principles of ſcience, buſying itſelf with conjectures about objects which lie beyond the reach of our underſtandings, whilſt it neglects thoſe that moſt nearly concern us. Our modern publications have greatly contributed to this; our claſſical and rabbinical men, what have they been doing, but new-vamping old errors, approximating not to Rome papal, but to Rome Pagan? Our language, our cuſtoms and manners, what are they? One remove from paganiſm; but many from chriſtianity. Indeed, preſcription may be pleaded in their favour; but true antiquity cannot. The tenures of many of our copyhold eſtates, the charters of many of our corporate-towns, the privileges of many of our colleges, the donations to many of our pariſhes, &c. upon what are they held, if not upon Pagan cuſtoms, and rites that prompt to the vileſt bacchanalian debaucheries? while others are deſigned to mock us with a celibate chaſtity. Say, ye learned, if it be not thus! In our ſermons have we not frequently more quotations from the Heathen claſſics, than from the ſcriptures? Speak out, ye ſages! If a Pagan

tradition, or one from the Talmud, make for our ſyſtem, do not Moſes, Iſaiah, Paul, &c. ſtand neglected? When we ſee the margin of a book well filled with learned quotations of this ſort, is it not a ſure token of a brainleſs author, who prefers the traditions of the elders, and the doctrines of men to the ſcriptures? Moreover, to ſee a brawny celibate prieſt, at the head of a college, or a fellow of it, to hear him preach upon chaſtity; to hear him inſtruct youth in virtue, or his pupils in divinity; to hear him propoſing Heathen examples for the rule of their manners, and claſſic authors as patterns of elocution, as if the ſcriptures were not fraught with an infinitely richer ſtore for that purpoſe; O deteſtable! To ſee the celibate anon gulping rich wines, and ſwallowing richer ſoups, cramming his maw freecoſt, and at night rioting with a wench, with money bequeathed for that purpoſe by a canonized ſaint! The crew of this complexion grow in ſordidneſs as they grow in age; and for the ſake of a momentary voluptuous pleaſure, they blot out every ſocial and delicate paſſion, and every virtue from their ſouls, and yet ſtand defeated in the enjoyment of their imaginary happineſs, and, as monkies at a mirror, ſtand amazed.

They fail to find what they ſo plainly ſee.
Thus they in ſhining riches ſee the face
Of happineſs, nor know it is a ſhade,

But

But gaze and touch, and peep and peep
again,
And wiſh, and wonder it is abſent ſtill.

The man rich in ſcience, who has got ſo much of this linſey-wolſey ſchool-ſtuff in his pate as to make him a deiſt, (a very little will do) he is in the condition of the monkey above; wiſhing, wondering, peeping, but diſappointed ſtill: whilſt the man of real learning and reading, by being convinced of his own ignorance, and of the vanity of what the folly of men calls ſcience, he anticipates the diſappointment. The former, milled by his ſcholaſtic pride, a ſure ſign of his ignorance, ſets up his imagination, a conundrum, a conjecture, and calls it reaſon, falls down and worſhips it; or, at leaſt, ſets it above the divine oracles, and reſolves to be guided by it. The latter has ſeen the frailty of human nature, the depravity of its faculties in himſelf and all mankind: he hath conſidered reaſon's doubtful plan, he hath ſurveyed the ſuffuſion that hath as it were ſmothered that faculty in the ſoul, that at beſt it could not make any diſcovery of ſpiritual things; therefore after having maturely conſidered the evidence on which the ſcriptures ſtand, believes them, and caſts off the opinions of all heretical doctors, philoſophers, &c. and all the vain janglings of the ſchools, and reſts in peace. This the ſcanty learning

of the ſchools can never arrive at; the cloyſtered life was not calculated for that; the recluſe has not conſidered himſelf born for ſociety; ſo has miſtaken the object and the means of his happineſs; his acquirements there cannot cure his gout, nor eaſe his conſcience. The ſmalleſt ſhare of common ſenſe will convince any man, that happineſs conſiſts not in abundance either of learning or property, nor in reading a number of learned folio's; 'tis a mad-man's dream to expect it: the toil of getting and keeping a ſtock of learning, is equal to that of getting and keeping a ſtock of money; and by neglecting, or not uſing the former, is as ſoon, at leaſt as ſurely, loſt, as money is by negligence. The lazy fellow can therefore be no more a learned, than a rich man. This may account for the number of academical dunces we find: theſe dunces notwithſtanding are paſſed upon us for learned men. If learning and ignorance can ſubſiſt in the ſame ſubject, it may be ſo: for ſure I am, ſome of them are egregiouſly ignorant; yet from this hive ſwarm all our dignitaries, from the higheſt to the loweſt. Whilſt it is thus, and our ſo-called ſeminaries of learning are ſo much like thoſe in Italy, &c. and while our high-born bloods and rakes treat marriage as a ſcandalous crime, and whoredom as a virtue; while the law limits and treats it as capital in many inſtances; while the monopoly of farms, the ingroſſing

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proviſions, &c. &c. &c. lye ſo much againſt it, who can indulge the thought of bringing it into faſhion any more? For muſt we not conclude it to be a ſcandalous crime, when we ſee a fellowſhip loſt for committing it, and the man abandoned, as it were for apoſtacy? This prompts many into unnatural crimes; and, for the ſake of a fellowſhip, to ſtay in the college till they have contracted habits of vice, which they never after can ſhake off. The practices of our colleges, in this, ſeems to be meeting the church of Rome half-way: but it muſt be remembered, the celibacy of her clergy has been one great cauſe of that curſed cruelty and ſordid viciouſneſs, which has ſo univerſally over-ſpread them, till not one in a thouſand of her prieſts are fit for ſociety. They cannot be happy in a family, for the thoughts of the expence of one would bankrupt their bliſs; to avoid the terror of which, they run into the iron-arms of deſtruction, and pine away their lives in diſguſt; and, like a ſick man in love with his diſeaſe, refuſe a cure, and continue perverſely to object, "The ordinance of God, and his promiſe, what are they to us? We are rational creatures, and have a right to marry, or to refuſe, and keep a whore if we like; we were born for, and love ourſelves above all; we can propagate at a cheaper rate, than by undertaking the charge of a family; the cuckow and the oſtridge

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are our preceptors, and when we cannot follow their example, we uſe our own diſcretion. But we would propagate faſt enough if we were ſuffered to ſell our children; and truly without that indulgence, with all our œconomy, whoreing is a very expenſive trade; it is therefore the fault of the public, that we are unprofitable members of ſociety; for if they would buy our baſtards, or allow us a premium for begetting them, we would furniſh both army and fleet: but that we are not altogether unprofitable, the brothels, the coroners, ſurgeons, &c. can witneſs, they all gain by us; the latter know, in our juvenile-days we ſpread p—xes through town and country, and frequently give ſuch a ſort to our own ſex, as puzzles them to cure. Theſe are facts upon record, the truth of them known upon the firſt enquiry."--This is the genuine language of the claſs of bravo's, who never deſign to marry. But in this, they are ſimilar to lumps of the growth of proud fleſh, excreſcences in nature, wenns that ſuck the juice of the body-politic to plump themſelves, and turn all into corruption. Panciſion would be of excellent uſe here.

But, ſays one of thoſe ſpeaking wenns, This author places the nature of virtue and happineſs in the good of ſociety, and vice e contra; a ſentiment at firſt introduced by artful politicians, which he cannot ſee: we place it where nature has, in the

good of ourſelves, and think we are as clear-ſighted as he; and unleſs he can ſhew the real difference between virtue and vice more clearly than has been done yet by the ſchool-men, we will continue as we are, and when we pleaſe debauch our mothers, ſiſters, &c. and plead preſcription, the cuſtoms of other nations, the laws of the Perſians, &c. in our juſtification, and leave our baſtards to ſhift, and laugh at, or ſell them: why ſhould we not? for what is virtue in France, is vice in England, and what is virtue and religion in one country, is villany and treaſon in another: 'Twas virtue in the Africans to kill all the males above the number of their male-children; and it is yet their virtue to beget children for ſale, or for worſe purpoſes; and we ſee all nations croud to their markets: wherefore then does this man talk about virtue and vice? They are cant words with-out meaning, deſigned to frighten and bug-bear fools to keep them in awe. Men who know the world deſpiſe the diſtinction: politicians know there is no difference, but what the diſciplined vulgar are perſuaded into.

Boldly ſaid, yet it is the language of the day, but a plain indication that the modern authors and ſermonizers have not cleared the point: indeed, moſt of them have obſcured it, and laboured to do ſo.

Thus the beauteous face of virtue is vail-ed, and if that be blown aſide ſhe is buffet-ed. Her upper garments are ſtolen, and

vice

vice rides triumphant maſqueraded in them. And while vice is varniſhed, and virtue thus concealed, an attempt to diſtinguiſh them will be an adventure: for without a fixed and clear ſtandard, the determination will be as impoſſible, as to aſcertain the value of debaſed gold without ſtandard or aſſay, and men may wrangle to eternity about it, and ſit down at uncertainty.

The Heathen world had no rule, it is in vain therefore to ſeek it from them. Mankind have loſt it; nor can all their unaſſiſted reaſon, combined, find it. Where then are we to look? To the fictions of our own brains? To the ſchemes of ſelfiſh men? To the high conceits of the moral philoſophers? To the fine-ſpun ſchemes of modern ſcribblers? No: But to the written revelation of the infinitely wiſe, good, and righteous God. There the difference is ſtruck in characters of everlaſting adamant, by the Judge of all the earth; by him who formed the hearts of all men, and muſt know beſt what laws are good and right, and fit for them to be guided by: and for this infallible reaſon, becauſe the good, the right, and the fit, are not founded on the nature of things, which we cannot diſcover; nor on eternal relations, of which we know nothing; but on the abſolute perfection of his nature, who created and redeemed us, and who therefore will not, cannot, deceive us.

He hath promulged an invariable law (doctrine I had rather call it) which at once daſhes the conceits of men, and their pretended fitneſs, out of being, ſtrips the ſoul of every evaſion, leaves the Heathen world bluſhing, and clothes with thick ſhame all thoſe, who, following them, reject the external light of God's word to walk in darkneſs.

Virtue, with ſuch men, means juſt what they pleaſe to make it, but generally means their pride; but let them mean what they will by it, the thing is the ſame in all nations invariably; nor is it in the power of man to alter it. For true virtue is a divine energy inhabiting the ſoul, it is the breath of the power of God, a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her; for ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs; ſhe is more beautiful than the ſun, above all the order of the ſtars, and being compared with the light ſhe is found before it; ſhe is a refulgent beam from the heavenly world; ſhe is a ſpark of the power, wiſdom, goodneſs, and truth of God, impreſſed upon the ſoul, uniting it to himſelf, impowering with an intentional ſimplicity at all times, and in all caſes. Its root is the love of God; nor will it ſpring from any other. They are corelates, and live and die together. From

that fountain flows the river that makes glad the city of God. Its reflux is a return of the heart to God, gratefully to love him, with all the heart, mind, ſoul, and ſtrength. Its firſt rivulet in ſociety is, to love our neighbour in ſimplicity of heart as ourſelves, to do by him as we would he ſhould do by us. This runs into loving our enemy as our own ſouls, to pray to be forgiven, becauſe we forgive him. Theſe are her fundamentals, and without theſe, all pretences to moral virtue are only frauds impoſed upon the mind, pompous vices, hypocriſy under the vizard of ſanctity. Stand out, ye babbling moraliſts, and ſay, is this what you mean by morality? is this the genuine frame of your hearts, and what you practiſe? or is it only the profeſſion of your lips, a deſcription to others of what you underſtand not yourſelves? Say, ye devout celibates, ye champions for virtue, how ſtands it with your conſciences, when you quit the decoyed mother, and leave her and her child to periſh or —— ?

The unmeaning doctrine of virtue, as it is managed at this day, and by many dignitaries ſubſtituted for chriſtianity, is either the greateſt miſtake that men of ſenſe ever made, or the greateſt cheat craft can deviſe to impoſe upon mankind. The virtue of the preſent age is not worthy the name of the ſhadow of virtue, it is ſo coarſe a counterfeit of it. It is vice, a dead automaton,

tomaton, made to move by art to mimick life, the better to impoſe upon and cheat mankind: hence we find mens actions comport not with their pretences; nor their deſigns with their profeſſions. The difference between virtue and vice is as that between heaven and hell; truth, love, ſimplicity, &c. being the true characteriſtics of the former, hypocriſy, fraud, and a lye of the latter, and all our harrangues from the pulpit, &c. when virtue is the theme, while the root of it is overlooked, or we are ſent to the Heathens for patterns of it, chriſtianity forgot, ſelf, and the love of the world indulged in the heart, and the practice of virtue recommended as meritorious, is no more than painting and adorning a ſtrumpet to recommend her for a bride, or ſoothing a virgin to rob her of her treaſure, and to leave her deſtitute.

To rub the tinſel off the ornamented garments of this falſe virtue, and preſent her in her tatters, is a ſervice the public has a right to. In order to it, it need only be obſerved, how her heralds proclaim her excellencies, under the ſacred name of charity; which is too frequently nothing ſhort of a rampart raiſed againſt chriſtianity and common ſenſe, and the preachers of it, inſtead of being ambaſſadors for Chriſt, are engineers for ——. To hear a poor, halting, ſelfiſh virtue, morality and charity, recommended to placate the Divine Being, to

procure acceptance with him, and juſtification before him; to hear an hell-born hag recommended for an heavenly beauty, how muſt it diſcompoſe the intelligent hearer? Theſe men keep their accounts with heaven in the Italian method of Dr. and Cr.; to-day they are inſolvent, to-morrow in advance with heaven. When they find themſelves in arrear, they at laſt make up their accounts by leaving their ill-got gains to an hoſpital, &c. I have known a celebrated preacher of this ſort, now living, recommend to his penitent, a pin-cuſhion black on one ſide, and ſcarlet on the other; when a gloomy, abominable thought roſe in his mind, he was directed to ſtick a pin on the black ſide; when a devout and ſalutary one roſe, he was to ſtick a pin on the ſcarlet ſide, and at night to examine the number of pins on each ſide, and carry the account to the next day, and make himſelf Dr. or Cr. as the face of the account appeared. This was only keeping a diary in a new form, and taking a great deal of pains to be a very Phariſee.

A rich man poſſeſſed of a vaſt ſtock of this ſort of virtue, (charity) for a certain ſum commences a perpetual governor of an hoſpital, privileged to ſend into it a number of poor objects for relief, a R. R—d is engaged to preach a charity ſermon, in which he never fails to trumpet the uſefulneſs of the charity and the piety of the benefactors, and promiſes his hearers one

hundred

hundred per cent. at doomſday for what they give, and ſoothes the ſordid till they ſettle in the doctrine of merit. — Hither flock the crouded audience, ſome to commute with heaven for ſins paſt, ſome to purchaſe a golden throne there, &c. Thoſe that trotted to the penny-barber to loſe their blood, trot hither alſo to give their money, and think they have taken care of body and ſoul too on the ſame day. While my l—d laughs in his ſleeve at ſaving more money annually, than his perpetual governorſhip coſt him at firſt: for before that his character in life obliged him to bear the expence of his ſervants ſickneſs, but now he ſends them all into the hoſpital and ſaves that expence.

Gripple, a man of ſuch ſevere unmarried chaſtity, that he ſeems to look upon a woman as upon a ſwine, laughs at this; he has been ſpunging upon the public, grinding at other mens mills, or worſe, for forty years or more; now when his appetites have left him, his conſcience ſick, and his bags ready to burſt with the mammon of unrighteouſneſs, he reſolves to leave his money to an hoſpital or ſome other public charity. And becauſe the wall is to be ſtained with his name in golden letters, with a remuneret Deus, to prompt others to give, forgetting his numerous train of abandoned baſtards and all his relations, is pleaſed with the thoughts of his gift, ſings a requium to his

ſoul,

ſoul, and thinks all is well. What ſhall I call him? I want a name; therefore I leave him and the hoſpital-builders trampling quick-ſands, and haſten to firm ground where my feet once ſtood, and where my heart has been ever ſince, the Maſſachuſets-bay, I mean.

There was one and but one unfrequented houſe of correction, not a poor-houſe had ever been ſeen here, nor hoſpital, and though the country was full of people, not one was to be ſeen in rags, poverty or diſtreſs; they knew the heart of a ſtranger, but not of a niggard; their hoſpitality anticipated the uſe or need of public hoſpitals; their chearful and ample bounty had then ſcreened the country from that reproach. Their ſick poor were better provided for, than by any hoſpital this kingdom could ever boaſt of. Not only ſo, but if the parents died, and left ten deſtitute children more or leſs behind them, they then became not a public charge, but the relations and neighbours came and each took one, and added him or her to their own little flock of children, gave them an education to ſecure them from ignorance and idleneſs, and placed them in a ſituation to get their bread; the country was hereby ſecured from vagabonds and beggars, and there the matter ended; except, that if there was any contention, it was about who ſhould have one, each generouſly contending he would. Natives and

ſtrangers had ſimilar treatment in this reſpect; by thoſe means there were no fugitives there. This was a princely plan, and nobly executed, and infinitely tranſcends all the extorted, mercenary, or exorbitant charities of this kingdom put together.

It is to be remembered, that bachelorſhip was then infamous there; nor is it to be doubted, if one had been found paſt middle age, but they would have baniſhed him for a——: A monopolizer and foreſtaller would have fared no better. They know, upon the ſureſt principles, that a country cannot have too many well-ordered inhabitants; and that where celibacy is encouraged, their number muſt ſoon be diminiſhed, and good order diſturbed; though ſome of our leaden-headed European politicians think otherwiſe, who, for want of brains and humanity, ſuffer thouſands to become vagabonds, and to periſh, who might be made uſeful and ornamental to their country.

About that time a ſtranger arrived in the American colony we are ſpeaking of, with a wife and three children. The man agreed with a captain to go a voyage, as a ſailor; he ſailed from thence on the evening; the ſame night, his houſe was burnt; on the morrow, his wife had nothing but three naked children to look at, and herſelf deſtitute, what was to be done? What muſt ſhe have done in this frozen climate, amidſt all

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the profuſions of miſtaken charity? Begg'd from door to door, been rebuff'd, and abuſed for not ſtaying at home. How did ſhe fare there? On the next day ſhe had ſeventy pounds of that currency collected for her, her children clothed, a little houſe taken for her, and herſelf put into buſineſs; and for more than three months, had from perſons moſtly unknown, more ready dreſs'd proviſions ſent in to furniſh her table, than ſhe and her little family wanted; and was thus taken care of, from day to day, till her huſband returned. This contraſt of example hath been given, to ſhew the immutable difference between virtue and vice, between charity and its counterfeit, to ſhew the genuine effects and fruits of chriſtianity; in lieu of which we boaſt of being Engliſhmen, of our nobleneſs and generoſity, our virtue and morality, of the number of our hoſpitals and alms-houſes, &c. when it is only our want of hoſpitality and charity, that renders them neceſſary. Charity is acknowledged, on all hands, to be a virtue the moſt permanent of any; its contrary vice, we all ſee. But how it ſhould ever be conceiv'd, that it centers in mercenary donations, is aſtoniſhing! But how much more ſo muſt it be, to ſee ancient charities, donations, and endowments, diſpoſed of by ſale, by modern charity-mongers. To ſee chartered charities thus abuſed, and the very perſons, whoſe poverty intitles them to relief from them,

them, and for whom ſuch charities were deſigned, kept from the enjoyment of them, till ſome benevolent perſon will give fifty, or more, guineas, for their admiſſion; which has been done, and is a crime for which no language has a name.

It is to be ſuppoſed, the reader will think I have above been comparing Utopia with the Iron Age. Indeed I have not: but the manners of the inhabitants of Maſſachuſets-bay, at that time the beſt governed country upon earth, with the manners of other countries. But if it be farther inquired, how is it now? I cannot tell; for, ſince that time, it has been infeſted with locuſts, caterpillars, porcupines, ſcorpions, and wild beaſts; and the end of it I know not. When I was there, the ſtreets of their cities, like thoſe of Jeruſalem, Zach. viii. 5. were filled with old men, each his ſtaff in his hand, for very age; and with boys and girls playing. But it will be ſaid they were puritans! And what then? They were not ſuch puritans as pleaded a greater purity of conſcience than other men; but confined their puritaniſm to ſociety, acknowledging themſelves as great ſinners before God, as others. The faſhionable puritaniſm of our day and our country is, God, I thank thee I am not like other men, &c. ſtand by, thou foul publican, I am holier than thee, &c. When I hear this horrid cant, or language ſimilar to it, I ſtand off, aſtoniſhed at the ignorance of ſuch men.

They muſt be ſtrangers to the very rudiments of chriſtianity, and to the wickedneſs of their own hearts; and here we muſt leave them. For though, they are for reforming others, they refuſe to be reformed themſelves; and are mighty angry, at being thought to need a reformation.

Puritaniſm and phariſaiſm is the ſame thing, under different names; but, it is preſumed, the American Indians cannot be included in either of thoſe characters: yet are they the only tribes, in the pagan world, who have retained their ſocial virtue, their humanity, and I might ſay, hoſpitality; for in the latter, they rival the whole world. And, notwithſtanding the Europeans have in a great degree ſpoiled them, and our ſpiritual traders, ſent over to convert them, have indeed turned many of them from paganiſm to drunkenneſs, yet it will be long ere their degradation will ſink them to a level with our boaſted nobility; longer ſtill, ere our fine-ſpun morality will riſe to the preſent ſtandard of their degeneracy. They have neither pimp, nor bawd, nor baſtard amongſt them, nor *****, &c. If the reader grows angry here, at having the morality of ſcattered tribes of pagans compared to Britiſh politeneſs, he would do well to inform himſelf of their anceſtry, their numbers, and their manners. But as the account may not be accepted from me, I recommend him to thoſe who have liv'd longeſt among them.

From

From ſome of them, he may perhaps be convinced, that they are the poſterity of the ſcattered ten tribes of Iſrael; that the number of thoſe already diſcovered are, as it were, beyond computation; and their ſocial manners were irreprehenſible, till they were invaded by robbers and murderers. They have better policy, than to neglect their riſing generation: if the parents die, and leave a family of children behind them, they are rather more careful of them, than of their own; till they have enabled them to get their bread, live orderly, and defend themſelves. In this, they are not ſuch barbarians as the Europeans; for the latter treat the children of the poor, as our farmers do pole-cats, drive them from their dwelling, and then deſtroy them, for ſatisfying their hunger on their eggs and poultry. Have we not in this kingdom fifty thouſand perſons, from five to fifteen years of age, that are driven to the dreadful alternatives, of ſtealing or ſtarving? But till a perſon can be found, who has virtue to ſtarve with proviſion within his reach, this muſt be deemed a ſtain upon the manners of the kingdom; which all our public hoſpitality-alms, &c. will not wipe out.

A colony of Welſh, driven from hence in king John's time, are now to be found four hundred miles weſt of the Miſſiſſippi; who retain their own language, and their

own religion; and have lived in unmoleſted peace and harmony to this day, amongſt thoſe whom our pride calls ſavages. But may we not look nearer home, and find greater ſavages? Yes. But leſt, in pointing them out, I ſhould declaim beyond my glaſs, here ſhall be

An END.

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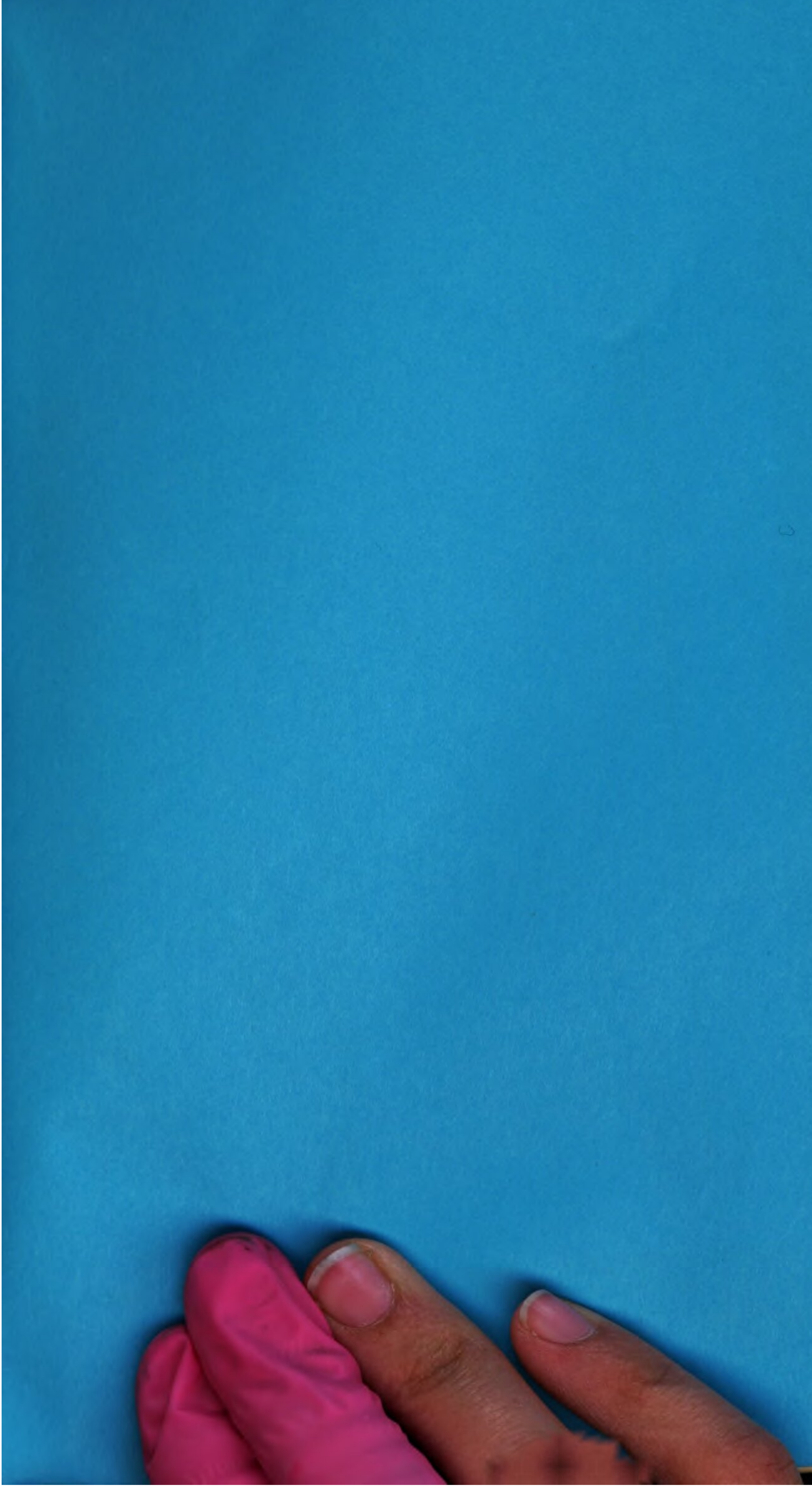

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